

## NOTES

1. See Julia Penelope Stanley and Susan J. Wolfe (Robbins), "Toward a Feminist Aesthetic," *Chrysalis* 6, pp. 57, 58.
2. For the purpose of this paper, "celibacy" is defined as the voluntary and conscious abstinence, unfactored by religious vows, from sexual relations with other women.
3. I write this word this way in respectful imitation of Mary Daly and her "A-mazing" way of enriching words by breaking them down and up.
4. See Barbara Love, "A Case for Lesbians as Role Models for Healthy Adult Women" (paper presented at the meetings of the American Psychological Association, Chicago, 1975).
5. "On Celibacy" (heterosexual context only), in *Voices from Women's Liberation* (Signet, 1970, ed. by Leslie B. Tanner), pp. 264-65.
6. "The Meaning of Our Love for Women Is What We Have Constantly to Expand" (speech at New York Lesbian Pride Rally, June 26, 1977), Out and Out Books, Pamphlet No. 1, 1977.
7. For the purpose of this paper, the therapist is presumed to be a woman.
8. Janice Raymond has enlightened me about the difference between the personal and the private.
9. Again, Mary Daly's influence in this phrase.
10. Sometime early, Eileen spoke to me of seeing the self as "very precious."
11. Judith has spoken to me recently about this.
12. Janice Raymond has multiplied the meaning of this word for me a thousandfold.
13. "The Conflict between Nurture and Autonomy in Mother-Daughter Relationships and within Feminism," *Feminist Studies* 4, pp. 171, 187-88 (n. 4).
14. Elly Bulkin, "An Interview with Adrienne Rich," *Conditions: Two* (October 1977), pp. 53, 57.
15. "Scratching the Surface: Some Notes on Barriers to Women and Loving," *The Black Scholar* (April 1978), pp. 31-35.

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shade. We made bad jokes, my one black friend and I, about summer tans and how nice it would be if one day everyone woke up and were shaded like cats, some with stripes, spots, patches of this color and that. Sometimes it all seemed so senseless, and often for long periods the whole subject of racism wouldn't come up—until the next time two or three (seldom one woman by herself) black or brown women came to a meeting. Black lesbians had their own bar, I remember being told. It never occurred to most of us to go there. We “won't feel welcome.” The rumor was out that a woman we sort of knew had gone there and been beaten up. Who knew or asked why? Who was excluding who from what, we asked? Several women I worked with in the factory were very open in their fear and hatred of any women not completely like themselves in background, color, religion, etc. We who considered ourselves liberal before we learned to be ashamed of that word simply avoided them as much as possible. I need to examine that time and experience more. Bells went off in my head while reading your story in terms of similar incidents where I felt people were avoiding me or didn't want me around because I wasn't college educated at the time, or they saw me as “different,” “crippled,” or whatever went on in their sick little brains. The anger just eats you up whenever that happens. It's a wonder more people don't let it out in violent ways. Even now, I sometimes wonder whether some people are only friendly with me because I'm writing things that they like, not because I'm personally their type at all. Will we ever get past all the garbage in our heads we grew up hearing and unthinkingly incorporating into our beliefs? A very thought-provoking, strong story, Ann.

—Judith Schwarz

## conditions: five the black women's issue

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wimmin to insure that there are always sufficient wimmin in the cities to keep the men in check.

Is the story beginning to sound familiar? The first collective gathering of womonpower occurs at the request of the gentles. Some wimmin must be willing to endure the hazards of the city in order to insure that male power cannot extend itself and thereby threaten the rest of the earth. As Evona says at the meeting: "Why does it have to be the women? Always the women!" (Well said, sister!) There is no easy answer to that question, and Sally Gearhart doesn't attempt one. But the meeting with the gentles is not kind; even the so-called "gentles" are still banging fists on tables, roaring, and mocking the autonomy of wimmin. We are reminded that even those men who claim to be our allies do so with an intense ego investment, as Andros (one of the gentles—aptly named) reminds Evona: "We're not just your protectors anymore. ...You have to trust us now, lady." Who hasn't heard that particular combination of scorn, pride, and wheedling from the lips of a man?

Those words must still be echoing somewhere in the mazes of the Kochlias. We should never forget them, or the hatred they betray, for it is that hatred and its consequences with which the hill wimmin, all of us, must live. Like them, we cannot be satisfied with what we have salvaged from the past or maintained into the present; our strategies must insure our survival into the future that *The Wanderground* foretells. Just as there are no easy solutions, there are no simple compromises with the enemy. For those of us who are torn by the compromises and contradictions of our lives, Sally Gearhart's stories of the hill wimmin is a rare gift. Speaking only for myself, she reminded me of my own vision of a world of wimmin, made it real for me, made it possible for me once more, at a time in my life when I had begun to forget why I do the things I do; I didn't even realize how hungry I was for an affirmation of that vision, and I need that vision to sustain me.

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## ANNOUNCEMENTS

### SOLICITING MANUSCRIPTS:

Linda McDonnell and Toni McNaron, two lesbian/feminists, are soliciting manuscripts for a collection of women's poems and prose focusing on our experiences with incest. We are interested in all types of incest: overt, covert, same sex, different sex, physical, emotional. We don't want sociological or political tracts; or interviews. Aside from these limitations, we are open to all forms—letters, short stories, poetry, journal entries, prose-poems. As incest victims we have conceived this project out of our own and other women's work. We believe breaking silence around this taboo is both transformational and healing. We have been co-editors of *So's Your Old Lady*, a lesbian/feminist journal, for the past three years.

Please send manuscripts to: Linda McDonnell, 2533 Lyndale Ave. South, Minneapolis, MN 55405. If you wish your copy returned, enclose a SASE. Because we want to print soon, our deadline is February 1, 1980.

We are planning an anthology of writings on the subject of child molestation. We are seeking first-person writing: stories, poems, journal entries, and excerpts from longer works, by people who have been molested as children. We are also interested in writing by other family members, from their own point of view. And, with the idea that this anthology might be useful for young people in schools, we are open to writing by children as well. All material should be true, although you may change names or use a pen-name. Material may be published or unpublished (let us know about permission to reprint). Please type, if possible, and enclose a SASE if you want your manuscript returned. Mail as soon as possible to Ellen Bass, 240 Day Valley Road, Aptos, CA95003.



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